11: Taylor E-5 (ca. 1930-1937)1946
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a suspected wife, and from the preponderance of terms for male over those for female kin. Male domination is further indicated by the alternative forms of marriage recorded, and reflected in the variety of the men's terms for spouse; while the absence of this feature from the women's tongue suggests the former prevalence of a stricter system of matrimony.

The latter is revealed by a great deal of the kinship terminology itself, in which the men used the same or equivalent terms as the women. The analysis of these terms confirms the historical records of unilateral cross-cousin marriage (to paternal aunts' daughters), of the sororate and levirate, and of the so-called classificatory system; and attests the (at least) one-time existence of matrilineal descent and inheritance (the male line zigzagging through sister's son back to son's son). Since the significance and social implications of these terms must have been clear to Carib speakers, it seems probable that as an ideal the system was kept intact, but that marriage by elopement or capture became just as common so long as raiding expeditions could be kept up. Present-day house inheritance by the youngest child, continued prevalence of matrilocal residence, and surviving kinship terminology also tend to a like conclusion. Of the fifteen kinship terms remembered today and recorded by myself, it is noteworthy that those belonging to the men's speech (ss h, w f = s gf, w m = s gm, s, gs, gf) are concerned with sisters' marriage and posterity, and with the grandparent-grandchild relationship; while those of the women's speech (h, w, d, f, m, o br, y br) designate the conjugal and consanguineal group. The other two, n-ubu *my mate* (12) and n-ígītu *my mother's brother's son,* belong to the common vocabulary.

In this sense, and only in this sense, exogamous, non-totemic, matrilocal clans may be said to have existed among the Island Carib; but I have found no evidence that they bore any names, or even went beyond the joint family.

The variety of terms for sponsors and their "godchildren," for namesake, joking, and formal friends, as well as the description of the elétuak rites and festival, suggest the former existence of purely Carib institutional associations, which are, however, nowhere recorded for the islands. A last vestige of such might perhaps be seen in the present-day seriousness with which godsib-godparent-godchild, and sibling-of-first-communion relationships are taken.

Like other conquerors before and after them, the Island Carib seem to have begun by imposing a maximum of social change on their erstwhile Arawak wives; only to revert, albeit very gradually, to a large part of the culture of the conquered (even in language: all recent Island Carib texts showing a large proportion of Arawak words and forms). The coming of the white men, and the